made in speaking of toddlers: boys are called *htatil* and girls *kantzil*. After five years of age, a boy is referred to as *č'in kerem*, "little boy" and a girl as *č'in ?ačil*, "little girl." The term for younger sibling, *kihts'in*, which is extended to all of the people younger than oneself on one's own side of the dual division, is not sex marked, but the terms for all people older than oneself are. Sexual segregation begins at the age of five in sleeping arrangements as well as in public gatherings, when little boys stand with their fathers. The modifier "č'in" is dropped after the age of nine, and the terms "kerem" and "ačil" are used until marriage. At the age of fifteen, a girl is referred to as *?antz wiltal*, "just arriving at womanhood," and when she is married she is classified as an *?antz*, or woman. A boy is referred to as a kerem until he is married, when he is called *aľ winik* or "new man." A woman with children is referred to as *me?elil*, and is a full-fledged member of her sex, the *me?il*. A man's reference term does not change with paternity. When a young unmarried man dies, people say with sorrow that it was a pity "he did not try out life," and that "he did not try out a woman."

In her youth a woman's role is tied to the reproductive cycle, but after menopause she is released from the restrictions of childbearing women. She need not appear as modest in public, and can drink and dance at fiestas. A noticeable personality change can be seen as women move out of the chrysalis of their reproductive cycle. Some older women begin to take a keen interest in sex, and widows in particular may have sexual relations with young unmarried men. It is after menopause that a woman takes her first role in ceremonials as a woman speaker.

In the man's life cycle, leadership roles are related to age. Paternal roles are the prototype for both familial and public authority positions. Thus the term for father, *tat* is the stem for the term for leader, *statal*.

In the relationship between the sexes, women are considered to be under the control of a male protector, either their father or husband. However, there is a kind of equality between the sexes which is not found in Ladino society. Usually there is only a small age difference between husband and wife, even in second marriages, and parents resist giving a young unmarried girl to an older previously married man. Mutual respect is stressed in the advice given by elders at marriage. There is no double standard for ex-

There is no double standard for extramarital sexual relations, although men abuse the prohibition more often than women, judging from court cases. The ability the women has to assert herself rests on her economic contribution in pottery-making and on the fact that female household help is not part of the labor market.

Female sexuality has the connotation of negative power over male sexuality. A woman should not step over a man's feet or his clothing since she could affect his virility. This negative power emanates from the odors of a woman's body, and is captured by anything in contact with it. A woman's skirt cast over the head of a bull can tame him, and the water used by a woman to wash her body, particularly the vagina if she has had children, is drunk to cure snake bites because it is very "cold."

Sexuality is seldom extended beyond persons to material objects. There is some feeling that a man's tools, especially the machete and hoe, are male and that a woman's tools, especially the grinding stone, are female. Corn is a crop of men, while beans are a woman's crop, identified with the Virgin. But I could not get much farther with such distinctions.

The accidents of birth determine the recruitment of successive generations into the family of orientation. There is no outright adoption, but a child may be "lent" to a childless couple, usually by a sibling of one of the spouses, or a grandchild may take up residence in the house of a grandparent when all the children have moved to separate residences. Parents discipline a badly behaved child with the threat, "I am going to sell you to care for someone's house," but I have never known of a case of outright sale of a child.

The selection of a spouse is a decision based on both universalistic as well as particularistic considerations. Both the boy and the girl should be hardworking, sober, and dutiful residents of the same section of the dual division. It is considered to be of greater importance that the boy feel affection toward the girl than vice versa. The "taking of the heart" is a test of the strength and exclusiveness of the boy's interest in his chosen mate, and there is no counterpart for the girl. Although there is no term for romantic love, the closest approximation being "want" or "ask for" a woman, there is an awareness of the importance of a warm, affectionate basis if a marriage relationship is to last "at least until the day after tomorrow." A suitor is accepted if he is known to be a hard worker and if he